CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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A SERMON.

By L. L. Sadler.

Delivered in Covington, Gen. Co. N. Y. on the occasion of the death of Timothy Cruttenden, who died at Saline, Mich. Sept. 22, 1832.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Job, xix, 25–27.

Who Job was—in what age of the world he lived—whether he was a real, or a fictitious personage—who was the author of the book bearing his name—and whether it is a literal history of events and circumstances occurring in actual life, or an allegory written by some pious person, for the purpose of imparting moral and religious instruction, are questions of doubt; and on which Biblical critics have widely differed. One thing is established; the book, whether fiction or a narrative of facts, is of great antiquity; by many supposed to be the oldest production in the Hebrew language now extant: and the character, sufferings, and patience of Job are often adverted to in other parts of scripture, as presenting an example of virtue and fortitude, well worthy of imitation. In the study of his life, we find much to approve, and much to admire. He possessed many distinguishing characteristics that bespeak amiable dispositions and a native dignity of soul. Firm and unyielding in principle, and conscientious in the motives of action, he possessed an evenness of temper not easily disturbed, and a stability of purpose not to be overcome. Though he lived amidst the reign of ignorance, and among an idolatrous people, surrounded by numerous circumstances directly calculated to lead him from the worship of his Maker—God, and to erase from his mind all ideas of a pure, exalted, and chastened devotion, yet, faithful in duty, Job remembered his Creator, and placed an unshaken reliance on his almighty and protecting arm.

As if to make trial of his integrity, and confidence in the righteous providence of Jehovah, afflictions of various casts gathered thickly around him. Cold relentless adversity trampled him under her iron foot—disappointed hopes and blasted expectations crossed his path, and scathed with desolating touch—Providence frowned—friends scoffed—and fell disease laid her withering hand on his brow. At last came death bent on plunder, and with unfeeling barbarity, wrested from his embrace the children committed to his care—those pledges of paternal solicitude and doating fondness, in whom were garnered up his best affections and dearest hopes—at once severing the strongest cords of attachment, and leaving the blight of grief to rest on the soul. Yet amid all these trials, and misfortunes, Job manifested a disposition to be resigned to the will of heaven. No murmur escaped from his lips—no bitter complaint against the Sovereign Disposer of events proceeded from his mouth. But in humble acquiescence to the righteous dictation of Him, in whose hand are held life and death, the present condition and future destiny of all intelligent beings, he exclaimed, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Nay, when reproached for his confiding trust in the goodness and mercy of the Almighty Ruler of heaven and earth, and advised to curse his God and die, by his bosom companion, the wife of his youth, (who should have been ready, in the discharge of her conjugal duties, to soothe and comfort him in his sorrows, to share with him his distresses, and to cheer him under his trials and privations, rather than to upbraid and reprove,) he gently, but boldly replied, in a manner that would reflect honor on the philosopher or the christian, "thou speakest as one of the foolish (heathen) women speaketh—what! shall we receive good at the hand of God, and shall we not also receive evil?" And in all this, Job was not known to sin with his lips; but bore his sufferings with fortitude, determined to withstand the tempest unshaken and undismayed.

While we are considering this example of patience and resignation, we are led to reflect on the probable cause of such an enviable state of mind—the assignable reason of such submission to his lot. A solution of this problem is found in our text. He knew God would not cast off forever, that his mercy failed not—that though he inflicted stripes, yet his loving kindness should not be utterly taken away, neither would his faithfulness fail—that though he caused grief, yet would he have compassion according to the multitude of his mercies. He was conscious, that Omniscient Wisdom had so ordered the Divine administration, as to eventuate all things in harmony, perfectibility, and happiness. Ask you, for the reason of his composure of soul, and reconciliation to his painful condition? It was the prospect—the delightful anticipation of the evils endured, issuing in a superabundant good. He was blessed with the imperishable riches of faith—the consolations of promised bliss. The friend of the friendless, the angel hope—who has so often buoyed up the soul under the severest trials and most painful afflictions, and enabled the martyr to meet his doom with a cheerful countenance and undaunted courage, lighting up his pathway to realms of future blessednesss—poured the balm of comfort into his sorrowing bosom, and filled his aching heart with the pleasing expectation of coming peace and rest. Religion, that seraph of celestial birth, who has so often converted the dungeon into a palace, poverty into riches, and transformed the monster death into an angel of peace—that has so frequently proved a friend to the orphan, a comfort to the widow, a solace to the broken hearted, a companion to the lonely, and liberty to the captive, sheltered him with her balmy wings of GRACE DIVINE. "I know" (says he, in triumphant exultation) "that my Redeemer liveth; and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

Some have supposed that Job had been apprised of the prosperity and happiness that would attend him in the "latter" part of his life, when he should be healed of his loathsome malady, and witness again the mercies of indulgent heaven. And consequently, all that we are to understand by the paragraph before us, is, that Job was assured, the ever living God would prove his Redeemer; and in the exercise of divine compassion would stand on the earth, (or visit him) during the latter day of his age or life, dispensing his goodness, and pouring into the lap of enjoyment his providential favors—hence, though his body wasted away to the ghastly form of a skeleton, and his reins were consumed within him, yet in his flesh, or during his pilgrimage on earth he was sure to see and participate the loving kindness of his God.

That nothing *more* is meant by the words of the text, is argued, *First*, from the fact, that "*life and immortality* are brought to light only through the gospel"—an economy hid in the counsels of heaven till the advent of Jesus Christ, who revealed the mystery, and unveiled the glories of pardoning grace, consummated in the emancipation of slumbering mortality from the unconscious mansions of the tomb—and consequently unknown to Job or any of his cotemporaries. *Secondly*, From the revealed truth, that "flesh and blood shall not inherit the kingdom of God neither corruption incorruption"—and that in the resurrection it shall not be that body now possessed, but another, of essentially different properties—spiritual in its essence, and immortal in its character, whereas, Job says, he shall see God in the *flesh*, and shall behold him with his *eyes*—and that *for himself, in propria persona*, and not *another*, (*person.*)

However plausible this reasoning may appear to others, I must still withhold my assent to it. For I am not satisfied that a prospect of a deliverance from his afflictions, and the enjoyment of a few moments of pleasure during the "latter day" of his life, would have been adequate to reconcile him to his calamitious fate; neither have we any evidence, that he anticipated such an event. And so far as bereavements were concerned, it was impossible to restore to him his loss. Indeed, he could not have resonably expected a fortune so propitious. Advanced in life—deprived of his property and domestics—bereaved of his children, and afflicted with a sore and grievious disease, the world must have been to him but a worthless drug—society but an aggravation, life itself a cruel bitter, and his earthly prospects, a miserable end and a speedy death. Hence, the most natural inference drawn from the observation, "though after my skin worms destroy this body," &c. is, that he alluded to the dissolution of this clayey tenement, and its reunion with the elements of which it was originally composed—a conclusion which gives me to understand, that he had more exalted hopes, more sublime and heavenly anticipations, than aught that this transitory world could afford, to console and comfort him in his sorrows—that he looked to a more enduring substance, to things more permanent, and more substantial, than all that pertains to earth—to an inheritance that shall stand, when heart and flesh doth fail—as the foundation on which was predicated his patient submission and humble resignation to heaven. As to the arguments adduced in favor of the hypothesis we have been noticing, I would remark: Although it be conceded, that "life and immortality are brought to light," or revealed to man, only through the medium of the *gospel*; it by no means follows, that this doctrine was kept concealed from mortal view, till the appear-

ance of our Lord and Savior Jesus Christ. The supposition, that a *future existence* by a *resurrection* from the dead was wholly unknown to man, till the advent of the Messiah, is gratuitous. People, who think that the *legal* COVENANT and the COVENANT of *grace* are entirely dissimilar, have very erroneous conceptions of the economy therein contained. Moses was commanded to frame all the institutions of the Law according to the pattern shown him in the Mount: for they were to answer for the time being as the shadow of good things to come—the *things themselves* not being yet made manifest. The death of the High Priest by proxy, his entering into the *holy place* once a year, and there making an atonement for the people, is made by the great apostle to the Gentiles, to prefigure the sufferings, death, and resurrection of the great High Priest of our profession, and his atoning sacrifice made for the reconciliation of the world, which secures life and immortality, peace and salvation to lost and perishing sinners. Therefore, the principles of *gospel grace* under types and emblems, were revealed under the Mosaic dispensation.

If the doctrine of a *future* existence had not been revealed to man before the promulgation of the gospel by Jesus of Nazareth, how could David have foretold of the resurrection and ascension of the Messiah? And how could all God's holy prophets have predicted the "final restitution of all things" through Christ? Nay, with what propriety could our Lord accuse the Sadducees of being *ignorant* of the *scriptures* and the power of God, because they had not learned the doctrine of the resurrection therefrom? Jesus assumes the position, that the doctrine of a *future existence* was plainly taught to Moses by the Most High, when he appeared in the *burning bush*, and declared he was the God of Abraham, and of Isaac, and of Jacob: for he was not the God of the dead but of the living. To place this matter beyond all cavil and disputation, Peter says, 1 Pet. i, 10, 11, "That the salvation of God abounding through his Son, had been diligently sought and inquired into by the Prophets, who had predicted the time of Christ's appearing--the sufferings he should accomplish, the glory that would succeed, and the GRACE that would thereby redound to the world." And Paul in his defence before Agrippa remarks "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying *none other things* than those which the *prophets and Moses* did say *should come;* that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." Thus it is put beyond all contradiction, that the doctrines of grace, of salvation, and a future mode of existence, were taught by the *prophets*, and understood by many of the ancient Hebrews—God's covenant people. I cordially acknowledge, that many, who read the Law and the Prophets, did not understand them to teach things concerning a future mode of being. But what does this prove? That they did not therefore speak of a resurrection state? or, that those who were favored with the *revelation* were "ignorant of the scriptures and of the power of God?" Paul explains the subject in saying. "Moses put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded: for until this day, remaineth the same vail untaken away, in reading of the Old Testament—which vail is done away in Christ." It is true, Jesus was the first born from the dead, and the APPOINTED of the Father, to illustrate and exemplify by his own personal ascension; the certainty of future life and immortal glory being the inheritance of perishing mortals: but this does not argue, that the doctrine of a *resurrection* was not disclosed to mankind in an earlier time.

What though, therefore, we are indebted for the knowledge of a *spiritual* existence to the *gospel*, yet, unless it can be proved that mankind were wholly ignorant of the tidings it contains till after the advent of Jesus Christ, all is of no avail. And is this a fact? Something like the gospel plan of salvation and pardoning love seems to have been intimated to the first parents of our race, in the ever memorable declaration of Jehovah to the tempter: "I will put enmity between thee and the woman; and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The object of Christ's mission, being the destruction of the Devil and his works, the finishing of sin, and the bringing in of everlasting righteousness; the *seed* here alluded to, has been universally understood, to refer to the Messiah; and consequently, the work predicted to be accomplished by him, to refer to the influence and effects of *gospel grace*. The promises made by God to the Patriarchs, that in their *seed* should all the *families* of the earth be blessed, we are expressly told by the apostle Paul were gospel promises, relating to the salvation of man through grace. "Now to Abraham and his seed were the promises made. He said not, and to seeds as of many, but as of one; and to thy seed, which is Christ. For the scripture foreseing, that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, in thee shall all nations be blessed." That the *blessing* here spoken of, includes a *future* state of glory and bliss, is evident, not only from the fact, that it consists in turning away every man from his iniquities, Acts iii, 25, 26, *a blessing* all families of the earth do not enjoy in the present life; but from the testimony of the apostle above noticed, who declares, "that God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us—which hope we have, as an anchor of the soul both sure and steadfast, and which *entereth into that within the vail*—whither the forerunner hath for us entered, even Jesus, made a high priest, forever after the order of Melchezadic." Thus is proof positive adduced, that the light of the glorious gospel irradiated the benighted paths of men, and shed around the dark and gloomy prison of death, the exhiliarating prospect of a blissful immortality, as early, at least, as the days of the patriarch Abraham. And whether Job was a cotemporary of Moses, of Jacob, or of Samuel, is of but little consequence. One thing is certain—he worshipped the God of Israel, though he lived among an idolatrous people—a circumstance not to be reasonably accounted for, unless he had been blessed with a revelation. And if thus taught of God, either by inspiration, or through the medium of his servants, why not allow that he enjoyed the heaven inspiring prospects of the *gospel*, as well as those to whom the promises were made?

As to the expression, "in my *flesh* shall I see God," I cordially grant, that nothing is more repugnant to reason, philosophy, and revelation, than, that "flesh and blood should enter the kingdom of God," or that these corruptible bodies we now inhabit, should be resusitated to life in the resurrection; yet, I apprehend a little attention to the subject will clearly evince, that the declaration of Job concerning beholding God in the flesh, can afford no argument against his alluding to a *future state*. This particular will be noticed in the sequel.

"*I know that my Redeemer liveth, and that he shall stand at the latter day on the earth.*" Some suppose that Job inculcated in this expression, the doctrine of Christ's pre-existence: and that the phrase "*latter day*" alludes to the momentous period, when the sun in the heavens shall grow dim with age--the resplendant moon withdraw her radiant beams---the stars in the etherial concave fall from the skies---the elements melt with fervent heat---and expiring nature, with convulsive groans, wrecks in primeval chaos. Whether the disorganization of the universe and the dissolution of all material things will ever be witnessed, is a question beyond the power of human ken to fathom. And if the subject had been one of prophecy, I should have supposed it would have occupied a conspicuous place in all the sacred oracles of God. Yet, I venture to assert there is not a single passage in all the scriptures of truth, that can be rationally construed to predict such an event. This is a bold declaration, but it is made advisedly, and with confidence. And as to the pre-existence of Christ, I have nothing at this time to say, only, that as things determined in the purposes of God, are spoken of, as though they were already in existence; so, when the author of our text affirmed, that he knew his Redeemer lived, &c. he might have implied, that in the counsels of omniscient wisdom, he knew his Redeemer had a being, and that according to an economy laid in the divine mind, that he should stand at a future time on the earth---a similar mode of speech to the one, "Jesus was a Lamb slain from before the foundation of the world."

In order to a right understanding of the true import of the *phrase* "latter day," it should be our purpose, not to appeal to what others have understood it to imply; nor to any preconceived opinions we may have entertained on the subject; but to the use the scripture writers have made of such *phrases* as "*last day*"---"*last times*"---"*last days*"—"*latter day*," &c. By so doing we may arrive at a proper meaning of the text.

Day is a word used not only to represent the period in which the sun is above the horizon and the time of the earth's performing her diurnal revolution, but to express an unlimited, indefinite duration, such as an age--a man's life--any particular era of the world---during the reign of any particular prince or king---or the time of a particular order of events, &c. With the Jews there were reckoned two *ages* or *dispensations*, *viz.* the age or dispensation of the law, and the age, or dispensation of the gospel---otherwise called the times of the Messiah. Hence, in speaking of the *last times*, last day, &c. they frequently alluded to the end of the legal age or Mosaic economy. Daniel in his interpretation of the dream of the Assyrian prince, observes, "But there is a God in heaven who revealeth secrets, and maketh known to the king Nebuchadnezzer what shall be in the *latter days*." And this was the information imparted—that in the days of certain kings, the Almighty would set up a kingdom which should never be destroyed---a kingdom that should not be left to other people, but one which should break in pieces and absorb all other dominions, and stand forever. That the kingdom here mentioned alludes to the reign of the Messiah is admitted by *all;* which necessarily limits the period signified by the phrase *last days* to the close of the legal dispensation and the introduction of the gospel economy. On a subsequent occasion he states, that he saw a vision, in which a revelation was made to him concerning what should befall his people in the *latter days*. And on giving a recital of the predicted events, he defined the time so minutely in which they should occur, it is universally acknowledged, he spoke of scenes connected with the abolition of the law, and the *last days* of the Jews political existence. Indeed, our Savior, Matt. 24th chapter confines the predic-

tion to circumstances pertaining to the generation in which he lived.

Again. St. John says in his first Epistle General, "little children, it is the *last time:* and as ye have heard that antichrist shall come; even now there are many antichrists, whereby we know that it is the *last time.*" We read also in 1 Pet. i, 19, 20, that we have been redeemed by the precious blood of Christ as of a lamb slain without spot and without blemish, who was foreordained before the foundation of the world, but was manifest in these *last times* for us.—And Paul addressing his countrymen the Hebrews, remarks, that "God who at sundry times and in divers manners, spake in time past unto the fathers, by the prophets, hath in these last days, spoken unto us by his son; whom he hath appointed heir of all things." Many other passages might be quoted that are pertinent to the subject; but a sufficient number have been cited, to establish the position, that the phrase *latter day, last day, &c.* may be employed in their scripture usage, to signify the closing period of the *legal dispensation.* From which it may be reasonably inferred, that Job expressed in the words of our text the idea, that Jesus, who was ever with the father, would make his advent to the earth, at the end of the Jewish economy and age, establish his reign, make reconciliation for iniquity, and secure by a resurrection from the dead, life and immortality to the children of men, so that though worms destroy this frail tabernacle, yet there is an assurance left to the soul of seeing God.

As to the difficulty supposed to exist, in reconciling the phraseology of the text with our views of the incorruptable and immortal state, let it be observed, that although the ancients might have been apprised of the future coming of Christ, and of the resurrection of the dead, yet, as to the nature of the future state, and the mode of such existence, they might have been entirely ignorant, and apprehended these mortal bodies should again be quickened into life, and brought from the slumbers of the unconscious tomb.—Because they had learned a part, it by no means follows that they had a knowledge of the whole. Even one of the apostles says, "It does not yet appear what we shall be, but we know, that when he shall appear, we shall be like him: for we shall see him as he is."

Again, allowing the prophets had correct conceptions and notions of a future state, it is worthy of remark, that the word *flesh* often occurs in scripture as an appellation for a person, or as another name for an individual—and as a noun of multitude, to signify a body of people, mankind in general, &c. Thus an apostle observes, "by the law shall *no flesh, (person)* be justified." Jesus says, in addressing the Deity, "thou hast given me power over all *flesh*" (*people.*) And in Isaiah we read, "*all flesh* shall know, that I the Lord am thy Savior and thy Redeemer." *Again,* in the Psalms it is written, "O thou that hearest prayer, unto thee shall *all flesh* (all people) come." This shows conclusively, that the term *flesh* may be employed to identify intelligent beings, either in the body or out of the body. I presume no one would argue, that when an inspired writer says, *all flesh* shall see the salvation of God; we are to understand him to allude, to their being clothed with fleshly bodies; or, as speaking of a mortal state.

Many of the heathen Philosophers maintained the doctrine of *transmigration;* or the transfer of the soul from one body to another, bearing different shapes and forms; and fitted for different modes of living. And though some believed, that holiness and happiness would be witnessed in the end; and that eventually the soul would either be absorbed in the Divine essence, or dwell in the regions of light, and in the presence of the Gods, yet many indulged the idea, that the transition from one body and state to another would annihilate all consciousness of any previous existence, and so far as their own knowledge was concerned, they would be but as beings of a new creation, in an entirely new sphere and mode of action. It was partially in allusion to such vain speculations that the words of our text seems to have been spoken. Job was of a widely different opinion. He believed he should preserve his identity and consciousness; and when awaked from the silent slumbers of the tomb, to begin anew his journey and his life, he should realize with gratitude the great salvation obtained through the mercy of God, and thereby be led to see, enjoy, and glorify the God and Father of his spirit. Hence, he says, "though after my skin, worms destroy this body, yet in my *flesh* (or in my own proper person) shall I see (*enjoy*) God." This idea seems to be strengthened by what follows. "Whom I shall see for *myself,* and mine eyes shall behold and not another." Although the latter adjunct is rather ambiguous, and may be susceptible of some variety of meaning, yet I think it obvious from existing circumstances, that Job would be understood, as inculcating the sentiment, that he should see or enjoy God for *himself,* and in his own conscious existence; and not for some other being in some new created form in whom his soul might appear, after witnessing a *transmigration* from this body to another.

Whether Job alluded to the speculations of the heathen Philosophers or not in the paragraph before us; providing the text is expressive of the blessings of gospel grace, and a resurrection of the dead through Christ, as I think is abundantly evident, we perceive what were the hopes of patient Job---what was the ark of his strength---what was the staff on which he leaned---and what was the place of his rest. How happy is the man that maketh God his trust, and seeks protection under the shadow of his wings. Though the winds of adversity blow ---the tempests of evil scathe, and disappointments and misfortunes blast his earthly prospects, yet, standing on the rock of ages, he rests secure and unmoved. In the economy of gospel redemption, ordained at the dictation of unpurchased *benevolence* and undying *love,* he finds an inexhaustible, inexhausted fountain of *grave,* rich and free; from which streams of living pleasure ever flow, to the joy and felicity of a ransomed world. Yes, the rich fulness of the blessing of the gospel of Christ, gives hope to the desponding, joy to the sorrowful, and comfort to the distressed and broken hearted. It imparts eyes to the blind, ears to the deaf, feet to the lame, health to the sick, knowledge to the simple, salvation to the lost, and life to the dead. It is a theme on which the convert to its holy, sublime, and heavenly principles delights to dwell. And when the taper of life is flickering away in its socket, and the spirit is pluming its wings for a departure to worlds on high, it hushes his troubled soul to rest, and with its celestial charms gracing his brow, fills his anxious mind with true ecstacy of bliss---O! that this prize may ever be ours; that whether there come life or come death, we find a staff on which to lean in every trying visitation, and be prepared for calmly launching from the shores of mortality into the boundless ocean of *eternity!!*

A conference of Universalists was held at Le Roy on the 1st inst. A committee was oppointed on the subject of Church organization in our order, who reported, that in consequence of the few delegates present, owing to the inclement weather, it was advisable to refer the subject to the councils of the Genesee and Niagara Associations at their next sittings, where a more general representation and fuller expression of feeling might be had. Discourses were delivered by Brs. Reese, Flagler, Knap, and Townsend. At this conference it was determined to hold another at Gaines, Orleans county, on the 13th and 14th inst. Feb. Br. K. Townsend, writes the editors of the Magazine and Advocate that he has taken up his residence at this last place, and labors one fourth of the time there, and also at Somerset, south of Knowlesville, and at North Murray. At the last place, a respectable Society has recently been formed.

Br. F. Langworthy, in a letter to the Magazine and Advocate, dated Dec. 27, says, "I am preaching on a circuit which extends through the county of Jefferson and a part of St. Lawrence. During the two past months, I have travelled upwards of *eight hundred* miles, and have delivered *fifty-six* discourses. The field of labor seems to widen at every step. I have engaged to preach, during the month of January, *thirty* discourses. In almost all places there seems to be an increasing spirit of inquiry. True, the waves of opposition still roar; but they break harmlessly at the feet of those who stand on the mountains of Zion, publishing salvation."

CONVERSION IN THE MINISTRY.

Br. O. Whiston, of Oswego, writes the Editors of the Magazine and Advocate, that Elder Jesse Babcock, a Baptist preacher in the town of Volney, has recently embraced and is now preaching the doctrine of God's universal grace. He is said to "possess an unblemished moral character and is beloved by all who know him."

REVIVAL PREACHING.

The last Magazine and Advocate contains the following specimen of *revival preaching,* by a Mr. Ingersoll, in Middlefield Centre, Otsego, Co. N. Y. In the course of his remarks Mr. I. observed,

"You sinners in Middlefield, you will be sent back from hell for fuel to burn your own souls."—"If there was not an eternal hell to keep the angels in heaven in obedience, they would fall from that state. Therefore hell is built on the infinite goodness of God."—"God is at one end of his law, and hell at the other end."

The foregoing forcibly calls to mind a very pertinent article which we have read in an old volume of the Episcopal Watchman. It is under the head "Remarkable Extracts from the Letters of a distinguished living divine of the Presbyterian church," and is as follows: P.

LANGUAGE OF MINISTERS.

"Whatever language a man uses, it tends to beget in him the style of feeling of which it is characteristic. If an awakened sinner, to conceal his impressions, shall affect lightness of manner and language, he will soon become what he affects to be, a careless sinner. On this principle it is, in my judgment, that no minister can adopt a severe, harsh, and censorious manner with sinners, and not become to some extent in spirit, what he seems to be in language. We must at times use the language of severity, but if this becomes the unvarying and common mode, it will be unhappy. Nor can the language of denunciation and threatening, such as *cursed, hell, damnation,* and the like, be made frequent and familiar in the pulpit, without bringing up the association of similar language from profane lips, in far different places, or without producing, if not as much, yet some degree of the bad influence of profane swearing. In the time of Davenport, they used to address men from the pulpit as "*cursed sinners,*" and talk about their being "*damned to hell,*" which made some people wonder what had got into ministers to *swear so.*"

EXCURSION IN SCOTLAND.

[In our last we made an extract from an article of a correspondent of the New-York Observer, under the above title, giving an account of Neptune's Stair Case, the Caledonian Canal, and Falls of Foyers. We copy the remaining part this week, an account of Ben Nevis, "the mountain of eternal snow, the highest in Great Britain, being 4,380 feet above the sea." After some regrets in not meeting with seasonable advice, before attempting to ascend the mountain, the writer remarks, "I was too ambitious—too confident of my own powers—and for my urgency, had well nigh been obliged to return, without reaching the top." He then continues:]

At last, however, we came to a bank of snow, which might serve for water with food, and there refreshed, and ate our lunch with most voracious appetite, and took a sweet nap in the face of the sun. Then rising, we pushed our way, and soon attained the loftiest summit of Britain's Isle. The day was fine; it could not have been more so; and the scene here brought under the eye cannot be better described than as follows:

"Vales, lakes, woods, mountains, islands, rocks and sea,
Huge hills, that heap'd in crowded order stand—
Vast lumpy groups—while Ben, who often shrouds
His lofty summit in a vale of clouds,
High o'er the rest display'd superior state."

And although it cannot be said of *Ben Nevis* as Byron said of *Mont Blanc:*

"Monarch of mountains!
They crown'd him long ago,
On a throne of rocks,
In a veil of clouds,
With a robe of snow.
Around his waist are forests braced,
The avalanche is in his hand."

Yet it is true, that *Ben Nevis* is sole monarch of these realms; that he wears forever a diadem of snow; and that he clothes himself with the clouds, whenever any are afloat, on which to lay his hands. From the top of Ben Nevis, the whole of Scotland, all the Hebrides, and a vast extent of open sea, are under the eye. And one is astonished to find what a world of hills and lochs this said North Britain is; and their shapes are so broken, so irregular, so fantastic; and some of them as perfect cones, apparently, as could have been laid out by trigonometry. Whether these are volcanic formations, I am not geologist enough to decide. I can only say, that directly at the foot of Ben Nevis is a conical hill, 1,500 feet high, with an apparent sealed crater on the top, the entire margin of which, being some 300 feet in circumference, is composed of stone in various degrees of vitrification—some of it is pure glass. It all has the appearance of having been thoroughly exposed to the emission of volcanic heats. There are other phenomena of this description in different parts of Scotland, commonly called *vitrified forts;* but the reason here implied is by no means satisfactory.

In Ascending Ben Nevis, at the height of about 1,800 feet, all vegetation disappears, except an occasional oasis of a few feet square presents itself to the eye. Laborious as is the toil of ascent, the vision realized there in a clear day, is a rich reward. But how vexatious to those, who, after having gained the summit, find themselves enveloped in a cloud, as is not unfrequently the case, and are obliged to descend, without a single glance of the world below.

The northern side of nearly all these hills is broken and precipitous. The southern is ordinarily an accessible declivity. The whole northern line of Ben Nevis is a perpendicular cliff, or crag, of amazing and giddy altitude—in some places a thousand, in some fifteen hundred, and in others two thousand feet, indented all along by means of projecting points. The amusement of tossing stones down these chasms, to hear their fall and boundings in the lower and distant regions, is no small temptation to linger on the awful brow; especially, when one person can stand on a precipice opposite to another, and follow with his eye the stone projected by his fellow until it is lodged in its final resting place.

August 27.--I attended church yesterday, (Sunday,) about a mile from Neptune's stair case, (where still are my lodgings) directly on the bank of Loch-Eil, and not very far from the wood of Achadallin, where *Lochiel* alias, Sir Ervan Cameron, with his little and chosen band of Highlanders, performed such miracles in contesting with the parlimentary troops. Notwithstanding it was holy time, when I approached the church, and stopped to read on a remarkable monument by the way side a long and fulsome compliment, from the pen of Sir Walter Scott, to one of the *Camerons*, who bore the commission of a Colonel, and fell on the plains of Waterloo at the head of a Highland regiment; and when I saw the congregation pushing forward to the house of God, the men with the Highland tartan carelessly pendant over the shoulder, and the women in their snow white caps, without bonnets; in spite of all my efforts to banish from such a time and place what is commonly reckoned fiction, the poetic legendary of *Lochiel*, as is commonly recited in the schools of boyhood, and to which I had so often listened with such raptures, rushed upon me with all the fanciful coloring I had been accustomed to attach to it, and compelled me to reduce to sober history the substance of what I had always regarded as mere invention. For it was here upon this very shore, that Sir Ervan Cameron, with his little and chosen band of *thirty-eight* resisted and drove off the English, who had made a descent upon him from Fort William. Lochiel, or Sir Ervan, was the only one of the Highland chieftians, who had not made their submission to the Protector.

THE PARTING.

It has been well and beautifully said that there is no medicine for a wounded heart, like the sweet influences of nature, the broad, still, beautiful expansion of a summer landscape—the stealing in of the sunlight by glimpses among the trees, the unexpected meeting with a favorite blossom, half hidden among the luxuriant verdure--the sudden starting of a wild bird from almost beneath your feet, the play of light and shade upon the surface of the gliding brook, and the ceaseless, glad, musical ripple of its waters—the gushing melody poured from a thousand throats, or the rapid and solitary warble breaking out suddenly on the stillness, and withdrawn again almost as soon as heard—the soft hymn-like murmur of the honey bees--and above all the majesty of the blue clear bending sky, from all these steal forth a spirit of calm enjoyment, that mingles silently with the darker thoughts of the heart, and removes their bitterness.

"If thou art worn and hard beset,
With sorrows that thou would'st forget—
If thou would'st read a lesson that will keep
The heart from fainting and the soul from sleep,
Go to the woods and hills!—no tears
Dim the sweet look that nature wears."

Yet there are moods of the soul—that even the ministering tenderness of nature cannot brighten. There are sorrows which she cannot soothe, and too often, alas! darker passions, which all her sweet and balmy influences cannot hush into tranquility. When the human heart is foul with avarice, and the unblest impulses of tyranny, the eloquence of her meek beauty is breathed in vain. The most sublime and lovely scenes of nature have been made the theatre of wrong and violence; and the stony heart of the oppressor, though surrounded by the broad evidences of omnipotent love, has persisted unrelenting, in the selfishness of its own device.

There was all the gloriousness of summer beauty round the little bay, in whose sleeping waters rested a small vessel, almost freighted for her departure. A few human beings only, were to be added to her cargo, and as her spiry masts caught the first rays of the beaming sunlight, the frequent hoarse and brief command, and the ready response of the seamen, told that they were about to weigh anchor and depart. Among those who approached the shore, was a house hold group, a mother and her babes, the price of whose limbs, lay heaped in the coffers of one who called himself a christian, and who were now about to be torn from the husband and the father forever. It was a christian land; and perchance if the bustle of the departing vessel had not drowned its murmur, the voice of praise and prayer to the merciful and just God, might have been dimly heard floating off upon the still waters. But there was no one to save those unhappy beings from the grasp of unrighteous tyranny. The husband had been upon the beach since day break, pacing the sands with a troubled step, or lying in moody anguish by the waters edge, covering his face from the breaking in of the glorious sunlight, and pleading at times with the omnipotent God, whom, slave as he was, he had learned to worship, for strength to subdue the passionate grief and indignation of his heart, and for humility patiently to endure his many wrongs.

A little fond arm was twined about his neck, and the soft lip of a young child, was breathing loving but half sorrowful kisses all over his burning forehead.

Father! dear father! we are going, will you not come with us? look where my mother and my sisters and brothers are waiting for you.

With a shuddering and convulsive groan the unhappy man arose, and lifted the frighted child to his bosom.

Will you not go with us, father? repeated the boy, but the slave made him no answer, except by straining him to his bosom with a short bitter laugh, and imprinting one of his sobbing kisses upon his cheek. With a convulsive effort for the mastery, he subdued the workings of his features, and with a seemingly calm voice and countenance, approached his children. One by one he folded them in his arms, and breathing over them a prayer and a blessing, gave them up forever. Then once more he strove to nerve his heart for its severest trial. There was one more parting—one more sad embrace to be given and returned. There stood the mother of his children—his own fond and gentle wife, who had been for so many years his heart's dearest blessing; and who, ere one short hour had passed, was to be to him as if the sea had swallowed her up in its waves, or the dark gloomy earth had hidden her beneath its bosom! A thousand recollections and agonizing feelings came rushing at once upon his heart, and he stood gazing on her, seemingly bewildered and stupified, motionless as a statue, and with features to which the very intensity of his passion gave the immobility of marble; till suddenly flinging up his arms with a wild cry, he dropped at once senseless to the earth, with the blood gushing in torrents from his mouth and nostrils. And the miserable wife, amid the shrieks of her despair, was hurried on board the vessel, and borne away from him, over the calm, sleeping, and beautiful sea, forever.—*Gen. Uni. Eman.*

Let not the passions blight the intellect in the spring of its advancement, nor indolence nor vice canker the promise of the heart in the blossom. Then shall the summer of life be adorned with moral beauty.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE, NEW-YORK, AND ABEL C. THOMAS, PHILADELPHIA.

SATURDAY, FEBRUARY 2, 1833.

NOTICE.

A Discourse introductory to a course of Lectures in reply to the Lectures of the Rev. Dr. Brownlee against Universalism, may be expected in the Orchard-street, Church, to-morrow evening, Feb. 3.

The regular course of Evening Lectures in said Church, will consequently be for a season interrupted.

JUST PUBLISHED,

At this office, in a neat pamphlet form, for distribution, the CORRESPONDENCE, inserted in No. 11, between a member of the Reformed Dutch Church, and a Universalist. We believe this will be found an excellent little work to put in the hands of those disposed to examine into the spirit and doctrines of Universalism Even the most fastidious of the Reformed Dutch, we should think, could not object to the manner in which the Universalists' argument is conducted. Price $2, per hundred, 3 cts single.

WEDNESDAY EVENING MEETINGS.

A course of meetings have been commenced in the Lecture Room of the Orchard-street Church, and will be continued every Wednesday evening. Exercises to commence at 7 o'clock. The primary object is moral and religious improvement. Addresses may always be expected. Friends of the doctrine of God's impartial grace, both Ladies and Gentlemen, are earnestly invited to attend. The meetings will generally be found interesting, and we doubt not profitable. Hereafter they will not be occupied so much with business as they have been.

TRAVELLING AGENT.

We have pleasure in stating that Br. S. J. Hillyer is now travelling on an agency for this Paper, in collecting, and procuring subscribers. He designs visiting the principal places within a convenient distance of this city, during this winter. Any facilities our friends in different places can afford him will be thankfully acknowledged.

CONCERT OF SACRED MUSIC.

The second Concert of Sacred Music in the Orchard-street Church, Jan 24th, was received with a marked degree of approbation. Had the weather been favorable we should unquestionably have been gratified with an overflowing house; and notwithstanding its inclemency, there was a respectable audience in attendance.

A very general opinion obtained, even among those who had procured tickets, that the performance would be postponed, and it was the expectation of the Conductor, in the early part of the evening, that this would be necessary, but the unexpected numbers who came in, forbid such a measure.

At the suggestion of many friends the Conductor has determined to repeat the Concert, with some alterations, on FRIDAY EVENING, FEB. 1, not only for the accommodation of those who had procured tickets for the previous evening, but for the gratification of those who designed being present, and were prevented by the state of the weather.

It will be recollected it takes place on Friday evening, Feb. 1. We give this notice, although our publication day is on *Saturday Feb.* 2, as our paper goes to press on Wednesday evening and is distributed to a considerable extent, in the city, on Thursday and Friday.

Tickets 50 cents, admitting a lady and gentleman; for sale at this office; at Riley's, Chatham street; Bourne's, Broadway, Willmarth's, corner of Chatham and Mulberry, and at S. Hammond's 418 Grand-street. Tickets procured for the previous Concert, and not presented at that time, will admit the holders of them at this.

SCRIPTURE EXPLANATION.

For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression. Rom. v, 13, 14.

"A looker after truth" over the signature, H. H. B. wishes "to know who it was that did not sin after the similitude of Adam's transgression." We propose to offer a few remarks on the subject of his inquiry, and shall be indulged in some observations on the immediate context.

1. By the term *law* twice used in the 13th verse, we are, without doubt to understand the Mosaic law. This we think evident from the mode of expression adopted by the apostle immediately after: "Nevertheless death reigned from Adam to Moses," &c. That is, death reigned before the Mosaic law as well as under it. "Until the law," i. e. up to the time when the law was given by Moses. "sin was in the world."

2. The phrase *but sin is not imputed when there is no law*, has been a subject of considerable difficulty. At first view it seems questionable how there could be any sin at all, where there was no law. The Apostle himself says, Rom. iv, 15, "where no law is, *there is* no transgression;" and in 1 John, iii, 4, it is said that "sin is the transgression of the law." The latter passage we conceive wholly inapplicable to this subject, inasmuch as the beloved disciple was speaking of the divine law in general, or, with greater probability still, of the moral law of the gospel, every transgression of which is a sin. The declaration of Paul, that "where there is no law there is no transgressions," has, in our opinion, reference merely to the Mosaic law. The design of his argument in this connexion was to prove that the Mosaic law was never intended to make the Jews, who received it, heirs of the promise made to Abraham 430 years before that law was given. The Mosaic law was enjoined only upon the Jews; consequently among the Gentiles there was no transgression of that law. But notwithstanding this, they were neither sinless, nor without law as the apostle shows. "For when the Gentiles, which have not the (written or Mosaic) law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the law written in their hearts," &c. Rom. ii, 14, 15. See the connexion. Here another law besides the Mosaic is fully recognized by the apostle, viz. "the law written in their hearts;" and just before he had spoken of those who had sinned without the law, i. e. the Jewish law, saying, "As many as have sinned without law shall also perish without law," In other words as God is no respecter of persons, he who sinned without a knowledge of the revealed law should not be judged by that law, but by the law written in the heart which alone he had transgressed. It is quite evident from these considerations that sin might well be in the world before the law of Moses was given, and a reference to the history of our race prior to that event must effectually confirm the declaration of the apostle.

But why, it will be asked, should sin not be imputed, because there was no law? That the Gentiles were sinners, is beyond controversy, for Paul says, Rom. iii, 9, "we have before proved both Jews and Gentiles that they are all under sin;" and Rom. ii, 12, he says again, "As many as have sinned without law shall also perish without law." Why then was their sin not imputed or reckoned? This question will be easily answered, if we can determine by whom it was not imputed. It could not have been God, because a glance at the early history of his moral government in the world forbids the idea. The punishment of Cain, the deluge, the destruction of Sodom and Gomorrah, in fine, the whole administration of God proves beyond doubt that he does "by no means clear the guilty."

The word here rendered *impute*, signifies as well *to think*, *to consider*, and may as well express an action of man as of God. Consequently some of the best Commentators would understand the passage thus, "For until the law sin was in the world; but, sin is not *much thought of*, is *little considered*, [by the sinner,] when there is no law." We can easily see how the sinner would form but an inadequate conception of his sinfulness, the turpitude of his conduct without a revealed law; for as the apostle says, Rom. iii, 30, "by the law is the knowledge of sin;" and again Rom. ii, 8, for without the law sin was dead," that is *comparatively* little felt, not thought of, little considered. This we believe the just explanation of this part of the passage.

3. But who were those that did not sin after the similitude of Adam's transgression? Let us consider a moment the circumstances of that transgression. 1. Adam transgressed a *revealed* and *positive* law. 2 He transgressed that law without being deceived, that is, with a full knowledge of the law, and of the hienousness of sin in breaking it. See 1 Tim. ii, 14. From Adam to Moses there was no general code of revealed law. If individuals received occasionally special commands, as Noah to build the Ark, or Abraham to sacrifice his son, they must be considered as exceptions only to the truth of the remark. The apostle was apparently cautious in stating the matter of fact. "Nevertheless," says he, "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Those who lived therefore in the interim between Adam and Moses were with few and partial exceptions destitute of a *revealed* law. Consequently if they sinned at all, as we know was the fact, they could not have sinned, in this respect after the similitude of Adam's transgression. They sinned in transgressing "the law written in their hearts." But secondly they also were *deceived*. They "became vain in their imagination and their foolish heart was darkened. Professing to be wise they became fools." Being without a revealed law, they thought little of sin and were given over to a reprobate mind. But we have extended our remarks already too far. H. H. B. will easily trace the subject out in all its bearings.

S.

"FREE UNIVERSAL MAGAZINE."

I have concluded to furnish for publication, such extracts from this work, as may be found interesting and profitable to the Universalist denomination.

From the Circular Letter of the Convention held in Philadelphia, in 1792, the following is extracted:

"We have the satisfaction to inform you, that the number of churches and societies joined and united with us, have increased to fifteen, exclusive of twenty-five societies that have not yet met us in Convention. The tidings that have been received from the distant parts of several states are truly refreshing."

John Murray was present at the convention of 1790. He was one of a committee appointed to address Geo. Washington on his election to fill

the Presidential chair. The Address and Reply are published in this work.

The following Hymn is inserted in the first number, and credited to "S. Ballau." I have been pleased with it.

"The only cure for slavish grief,
Is faith in God's eternal Son;
The only ground of our belief,
Is what the mighty God hath done.

If he hath not redeemed all men,
Then those for whom he did not die,
If they believe he died for them,
They surely will believe a lie.

If there be some he never freed,
And they indeed believe the same,
Then they believe the truth indeed—
And now wherein are they to blame?

If Jesus died but for a part,
If those for whom he spilt his blood,
Believe the same with all their heart,
Their faith is solid, true and good.

If God did reprobate a part,
I boldly testify to you,
If they believe it in their heart,
Their Faith is good, because 'tis true.

If this be true, I ask of you,
And for an answer here I wait—
Which party hath the truest Faith,
The Chosen, or the Reprobate?"

A Calvinist of the Original School would find no little difficulty, I apprehend, in answering the above queries.

In a letter from Elhanan Winchester, dated "London, July 26, 1793," I find the following:—"This letter will be delivered to you by Mr. T—— B——, a young man of our congregation, who is going over to America, in the Pigou. He has exercised his gifts for about two years past, and I am in hopes will become an useful preacher." The young man referred to, was Br. Timothy Banger, resident in this city. He has been preaching the Gospel about 42 years. His labors are prominently interwoven with the history of Universalism in Philadelphia.

A latter from J. Bailey, dated Rush Branch Meeting-House, Lincoln County, Ky. June 16, 1793, contains the following paragraph:—

"It is now about nineteen months since we (William Bledsoe and myself,) were expunged from our former society (the separate Baptists,) for the belief of the doctrine of the final restoration of all things to a union with, and enjoyment of God in Christ Jesus. We have four churches constituted in this country, five ordained ministers, and several young gifts. We hold conference twice a year by messengers from the churches; the number of members now in Kentucky is about 200, we hope all walking in love."

I find in this work an "extract of a letter from a new convert in the Universal faith at *Sheshequin*, to a minister of the Universal Gospel at Kingwood in Jersey." The letter is dated, July 3. 1793. The writer says—"Amongst the many controversies which I have met with since I have entered the field, I have had one with a certain Mr. C——— of of your state; and the principal reason which he rendered in opposition was, 'he that believeth not, shall be damned'—which I conceive to be a powerful proof in favor of the salvation of all men; for if Jesus was not the Savior of all men, they could not be condemned for not believing. I can see no propriety in a man's being damned for not believing in a Savior, when he never had one to believe in."

In another part of the letter, the writer says, "I enjoy one sage counsellor, whom doubtless you have heard of, N—— M——." No doubt this counsellor was Noah Murray. He was sometime Pastor of the Lombard-street Church in this city—he died in the northern part of this state. It is likely the writer of the above letter was Elder Parke, who ministered in the vicinity of Sheshequin many years ago. I became acquainted with his widow last fall. The letter from which I have extracted, was addressed to "Nicholas Cox, V. D. M." This is the minister referred to by H. G. Jones, (a Baptist minister of this neighborhood,) in a history of the Baptist denomination now in progress of publication.

I purpose continuing quotations from this work, as opportunity may permit. A. C. T.

"THE LATEST."

A friend has just handed us the following as the "latest," in regard to measures to which the notes respectively refer. "*As usual*," they are printed in neat form, on little slips of paper, and scattered profusely through our city, in houses and stores. The first in order is as follows:

"PROTRACTED MEETING

At Chatham-street Chapel.

A Protracted Religious Meeting will be held, with Divine permission, commencing on Lord's day morning, 20th January, to be continued for several days. There will be a Prayer meeting at half past 5 o'clock every morning; a general Prayer meeting at 10 o'clock; a Sermon at 3 o'clock, P. M. and also at 7 in the evening.

You are respectfully requested to attend, together with the family where you reside."

Then comes the more modest and unpretending claim of the Third Free Presbyterian Church, as follows:

"*Third Free Presbyterian Church.*

Rev. Dr. LANSING will preach on this and every subsequent Wednesday evening at the Dispensary, corner of White and Centre-streets, at 7 o'clock.

Subject for this evening, 'On preparing the way of the Lord.'

P. S. Preaching every Sabbath at Masonic Hall, at half past 10 A. M. and 3 and 7 P. M."

And lastly, we find our Episcopal friends coming in competition with the Presbyterians, in the following notice.

"*Church of the Epiphany.*

A Free Episcopal Church, under the above title, is established in Mr. D'Anterroche's Long Room, No. 67 North-street, opposite the First Avenue, where Service may be expected every Sabbath in the Morning, Afternoon, and Evening.

This Family is respectfully invited to attend.

N. B. A Sunday School is also established at the above place, where parents are solicited to send their children.

New-York, January 18, 1833."

There are many reasons to induce us to copy these "flying" messages; but one or two will suffice. They are doubtless regarded valuable by their respective friends; and if *valuable*, their preservation must, in some degree at least, be important. In these detatched parts, flying from house to house, sometimes in the hands of friends and sometimes of foes, there is great danger of their being *lost*, and *who can estimate that loss!!* Now we are perfectly inclined to aid, all that lies in our power, in this work of preservation. Their faithful record in our humble columns may perchance hand them down to future generations; and it is not altogether impossible, that in times to come they may be looked upon as interesting relics of the present age, as a curious evidence of the *means* adopted to promote religion in this enlightened day. Besides, it is of no small importance that the present reader should be faithfully advised of every *improvement*, and *every important measure*, in the work of moral reformation.

These considerations, we hope, will be deemed sufficient to justify us in recording them. We will dismiss the subject, with a brief remark. We marvel greatly that our systematic Episcopal friends have found it necessary to run into these extravagant *new light* measures; yet there may be secret virtues pertaining to them, that we are wholly ignorant of, and we have sometimes thought it might, perhaps, be well for Universalists to make the trial of them, to ascertain if possible those virtues. How would our Limitarian friends like to be harrassed with personal calls from Universalists, and to have their houses and stores inundated with printed notices for what they deem most heretical meetings? P.

FOR THE CHRISTIAN MESSENGER.

Your remarks on my last communication, are much briefer than I could have desired. You assure me that you "admire truth, and detest falsehood, on their own intrinsic merits;" but you do not answer the questions which I put, (and to the best of my abilities, in a respectful manner) viz. what difference can it make who wrote the sermon? and would your remarks on the sentiments be altered, by knowing the name of the preacher?

I endeavored to give an illustration of the doctrine, that "*The moral character of every act is determined by the design of the actor*," by instancing the writer of a tract, telling a *lie*, to accomplish what he considered a good end or purpose. I also attempted to show, that the *quality* of an act, is *not changed* by the *design* of the actor—as in the case of the giving of alms from an impure motive, ("to be seen of men") or the persecutor intending to do God service. I further expressed the opinion that the sentiment referred to was the same as that of the Jesuits, "The end sanctifies the means." Now on all this what do you say? You do not agree with me that I am right—nor do you show me wherein I am wrong, but simply "We have not many remarks of course to offer under present circumstances." Why "of course?" Why "under present circumstances?" Is it of no importance whether the doctrine laid down by the preacher is true or false? Is it of no importance that men shall do evil, *unmixed evil*, that good may come; and yet be under the fatal error, that "the *design* constitutes the act morally good?" Or will you as a watchman set on a tower, fail to warn the people of danger from erroneous sentiments, propagated under the name of truth? I call on you sir (and I wish to do it respectfully,) as an advocate for truth, to state plainly whether you now agree with the sentiments of the preacher—or disagree with them, and still think "he has involved himself in mists of his own raising."

I made the following request in my last communication, "I should be glad to hear your remarks on the doctrine, that '*God is the cause of the sin which men commit.*'" I cannot conceive how this could possibly call forth your remark, "that your observations on the sentiment are ready, whenever I have acquired patience enough to see comments on so monstrous a doctrine." I should not have requested your remarks, if I had not "had patience to see" them.

You conclude by saying, "Aspasio expresses a high opinion of our honesty and discrimination. Of the latter we have enough to discover that he makes very slight approximation to what he pretends to be." Now what have I said, to call forth this severe charge of *hypocrisy?* What have I pretended to be? "A friend and subscriber." I am not only a subscriber myself, but I have been the means of your obtaining more than one or two subscribers. And a friend I have thought myself to be—at any rate I have no cause for enmity. I agree with you in the belief of the ultimate felicity of mankind, and I have supposed that a sufficient reason, for ranking myself as one of your friends. But I will not pursue the subject, nor say what my feelings might dictate, on a charge of so despicable a nature, as that you are pleased to make against me, but will still subscribe myself, *your friend and subscriber.* ASPASIO.

REMARKS.

We willingly admit the preceding into our columns. Aspasio seems to feel injured by our remarks of last week. He asks what he has said to call forth the charge of hypocrisy. Will he review the whole affair, and see if he does not discover some circumstances that go far to justify every remark we have offered? Most certainly we would not unnecessarily wound the feelings of a *friend*, or even of an *opponent*, and since Aspasio complains of unkind treatment we deem it proper to offer an explanation. In the first place he came to us in a very specious and questionable manner. Over a fictitious signature, he desired our sentiments in relation to an extract he presented from a Sermon, as he said, of a preacher "who is considered by thousands as *highly orthodox;*" forgetting at the same time, or rather evidently desirous of concealing, the fact that this "orthodox" preacher was a ministering brother in our own connexion. Now if Aspasio is what he declares himself to be, a *friend and subscriber*, we ask him candidly why he adopted such a method for learning our opinions on the subject of his extract? If he entertained so high an opinion of our "honesty and discrimination" as he professed in his second communication, could he deem it necessary that we should be blindfolded in order to see the errors of our brethren, or seeing them, to frankly express our dissent?—Does it not rather seem that he wished to deceive, by inducing us to believe that the author alluded to was an opposer of our denomination, and thus draw from us remarks which we should not make under a full knowledge of the facts? However honest the intentions of Aspasio might have been, we think he must acknowledge, that we did not suspect him without cause. His conduct had led us to believe him an enemy in the disguise of a friend. His second communication, strengthened the suspicion, and we were "of course" as brief as we might well be.

In circumstances of this nature, we have a right to expect the name of the writer. He knows us, and that we need not war with shadows, we ought to know him. Had Aspasio come to us openly, he might easily have avoided the little difficulty which has occurred. Will he so come to us now, whether *friend* or *foe*, we shall be happy to meet him, and can assure him he will receive all the attentions that a Christian would require. We are not conscious of being tied to the opinions of any man, nor of being unwilling to express our dissent from the sentiments of our best friends, when we believe duty requires it. S.

Original.

Messrs. EDITORS—Feeling an interest in the glorious but *unpopular* cause in which you are engaged, and which by your valuable paper, you are nobly endeavoring to promulgate, I have hastily penned a few reflections, which if worthy of a place in the columns of the infant Messenger, are at your service.

TENDENCY OF UNIVERSALISM.

Whenever experience contradicts the conclusion to which the arguments or assertions of any sect evidently tends; it proves either, their premises to be false or their reasoning incorrect. It is a very frequent remark among those opposed to the belief of the impartial and universal grace of God, that "it is a doctrine which leads to immorality and licentiousness"—this is the every day assertion of Limitarianism—nay more, individuals of apparent good standing in society and *professors* of the religion of Christ, do not hesitate to say, that if they could believe in such a doctrine, they would abandon every virtue and devote themselves to all manner of vice! Infatuated mortals! they know not themselves, much less the doctrine they attempt to abuse. Now as these persons in general exercise the usual powers of reason and common sense, in all ordinary matters of interest, speculation or science, I cannot admit them incapable of deducing logical conclusions also in this. I must therefore think their premises false, rather than suppose them so exceeding irrational as to *believe* such monstrous assertions. Let us inquire what proof is adduced—in what manner these boasting assertions are confirmed? because *mere assertion*, unsupported by testimony, however well received by ignorance, credulity and superstition, from their spiritual leaders in olden time; fails *now* to satisfy the minds of men thirsting after truth.

The characters of men are usually assimulated in a great degree to that of the Deity they worship, and to an imperfect or erroneous idea of God, is principally to be attributed the unsoundness of the very foundation of modern theology. Can the belief in the existence of an Infinite and Almighty Spirit, whose attributes are illimitable wisdom, power, and goodness, and whose very essence is love, eternal and immutable, produce in the mind of the believer a disposition to vice? Will the belief that God's "tender mercies are over all his works"—that "he is kind to the unthankful and to the evil," and that his parental love infinitely exceeds that of the tenderst earthly parent, cause licentiousness? If so, how holy and pure would be the believer in an *Infinite malevolent Being?* If the former belief produce *licentiousness*, surely its opposite will cause *holiness.*

But it is not possible for these things so to be. As well may we suppose the total extinction of the great source of light and heat, and the eternal frosts of the polar regions, most congenial to the growth and health of the vegetable world—as well believe the purest and most disinterested love will naturally beget the most implacable hatred and malignity. What is love and gratitude, but reflections, as it were, of the Divine Mind? The more the moral and intellectual faculties are expanded, and purified, and exalted, the more is the soul warmed by the effulgent rays of the Great Sun of Righteousness---the more of the felicities of Heaven are enjoyed.

Reader, if the belief of an Infinite Being, or rather of *three persons, all* equally infinite and independent spirits, and *one* of these possessing *two natures*, the one infinite and the other mortal—if, I say, the firm faith that this *Compound Deity* out of his own *good pleasure* and for the advancement of his *own glory*, has foreordained (or foreknowing, has permitted) millions of his intelligent creatures to be tormented with anguish unutterable and inconceivable throughout the ceaseless ages of eternity, can make you *more* moral or *less* licentious, by all means (if you can) embrace it. But will it not be prudent, first to reflect whether fear of the penal fire of *Hell*, has not influenced your mind and distracted your judgment—let but the base passion of fear be removed, and with it you take away the *strongest*, and with too many, I fear, the *only* ground for morality and holiness. Root out preconceived opinions, if conscience whispers *they are not true*—fear not to investigate for yourself, search for truth as for the "pearl of great price."—She never suffers by investigation, never deludes her humble and sincere followers. Consider well what belief is it, which supplies the victims of the scaffold, and makes populous the prison house and the dungeon—is it Universalism? Who dares make the assertion? Facts, undeniable facts prove that among hundreds and hundreds of the unfortunate beings whose crimes have degraded and disgraced human nature, not one has yet been found, whose firm conviction was that his Heavenly Father was "kind to the unthankful and to the evil"—that "God is love." Not one, who in fact was a Universalist. NEMO.

MARRIED,

In this city on the evening of the 29th ult. by the Rev. T. J. Sawyer, Mr. Elijah Howes, and Miss Harriet Gorham, daughter of —— Gorham, Esq.

TO CORRESPONDENTS.

"*Omega*" is received. Will the highly respected author excuse the omission of his article? In our estimation we have good and substantial reasons therefor. A moments' reflection will show that the subject is foreign to the general course and character of our paper. But were it perfectly compatible, its insertion in our columns, would be of very trifling advantage in rebutting the sentiments complained of, as our circulation is in a widely different section. In addition, we have avoided thus far any collision on the subject in dispute. We still wish to. Did we look upon it as an *essential*, we should firmly and decidedly lift our feeble voice. But we do not; and we most fully agree with "Omega," in the case alluded to, that an undue "zeal" has got "the mastery of judgment." With our limited experience, we are inclined to think, a fire is soonest expended, by withholding *fuel* from it. Time, we believe, will work the most effectual cure of the evil complained of. Mere assertion is but a poor foundation to build upon, for community have advanced altogether too far in the light of investigation to receive the simple declaration of any man, on subjects of that nature, without some degree of evidence. These are some of our views. Are they satisfactory to "Omega?"

"*The Fatal Gift*," by W. will appear in our next.

RELIGIOUS NOTICE.

Br. —— Cook will preach at the Concord-st. school room, Brooklyn, on Sunday, Feb. 3, (tomorrow,) morning, afternoon and evening.

The Senior editor will preach at the same place on Tuesday evening next, Feb. 5.

NEW BOOKS.

Union; or a treatise of the consanguinity and affinity between Christ and his Church, by James Relly.

Strictures on select passages of Dr. Clark's Commentary, and particularly a Review of his comment on Matt. xxv, 46, by J. L. E. W. SHECUT, Charleston, S. C.

Ballou's Lecture Sermons—do. Select do.

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PASSING THOUGHTS.

BY JOHN U. GILLER.

The world has many a sparkling scene,
With the spirit of gladness rife;
And bright and clear is their sunny glow
In the cloudless morn of life:—
But years creep on with a stealthy pace;
Youth's vigor soon is past,
And "the thousand ills" still hovering near,
Will stoop on their prey at last.

There are hopes bedeck'd in rainbow dyes,
Come over the soul of youth:
And the heart leaps up as it wildly hails
Their sun-lit garb of truth:
But hopes are vain and shadowy dreams,
Gay fancies of the mind,
That fleet as an ocean pageant glide,
And leave no trace behind.

There are flowery wreaths, by angel hands,
Entwined round our youthful brow;
And while mirth and joy are soaring high,
They shine with a gilded glow:—
But the fountain of mirth will cease to flow,
When the heart breathes forth a sigh;
And the flowers which bloom in summer's sun,
In autumn will wither and die.

There are friends whose smiles are soft and bland,
When the sky of life is clear,
Who would kindly soothe the grief-worn heart.
And wipe the falling tear:—
But clouds come over the fairest sky,
And storms will madly rave;
And the only changeless friend we find,
Is the cold and dreamless grave.

But we read of a home in yon blue sphere,
When the turmoils of life are o'er,
Where the chilling blasts that assail us here,
Shall darken the soul no more:—
They say 'tis a clime of untold joys,
In fadeless splendor drest,
Where the stricken heart shall end its woes,
And the weary be at rest.

Then mourn not, ye whose time worn barks
On the world's cold waves are cast;
Tho' the winds are out, and the storm beats hard,
You'll reach the haven at last.
O 'tis balm to the lone and desolate one,
By dark affliction riven;
To know when the ocean of life is passed,
He will find a home in heaven.

MOURNING APPAREL.

But now he is dead, wherefore should I fast? Can I bring him back again?

These remarks against mourning apparel, are admitted with the sincerest kindness towards the afflicted. These trappings of grief seem indifferent and childish where there is real grief; and where there is not, they are a mockery. The principal objections against the custom of wearing mourning apparel are, that it is useless, inconvenient, and expensive.

For what use does it serve? To remind me that I am in affliction? I don't wish to be so pointed out. Shall the sable garb be adopted then, because it is grateful to my feelings—because it is a kind of solace to me? I can gain no consolation from it.

But if the custom is useless, its inconvenience forms a still greater objection. It is inconvenient, because it throws the care of purchasing and making clothes, upon a family, at the very moment when, on every account, it most needs seclusion and quietness—when, worn out with care, and watching, and sorrow, it needs retirement and relief. There is a shocking unseemliness, I had almost said a sacrilege, in turning the house of death into a shop for the dress maker! Who that has ever witnessed what is passing on one of these occasions—who that has seen the broken-hearted victims of affliction brought forth to be dressed up as pageants, and harrassed with inquiries about mourning gowns and bonnets, or heard, intermingled with their sighs and tears, paltry and vain discussions about the adjustment of mourning caps and ribbons—who, I say, has not felt that all this is inconvenient, ill-timed and unbecoming, beyond what any force of language can express?

But the greatest objection, after all, to the use of mourning apparel, is the expense. That the expense presses heavily upon the poor, is a matter very well known, and, I believe, very generally regretted. But this is not all; it presses heavily upon the community. None but the opulent, in fact can afford it. There are few families in the country with whom the expense of mourning apparel does not form a burdensome addition to the bills of the merchant. Besides, this is the most expensive kind of apparel; and there is always, on these occasions, from haste and the natural improvidence of an afflicted mind about worldly things a great deal of extravagance and waste. And more than all, this expense comes at a time when, of all times, it can be least easily borne. It comes in addition to all the expenses of sickness, the paying of attendants, and the charges of the physician. It comes, perhaps, at the very moment when the main support and reliance of a family is taken away. When the husband, the father, the provider, is cut off—when he has parted with the world, with no feeling of distress so deep, as that he was to leave destitute those who were dearer to him than life—then it is that the desolate and deprived, under a false notion of showing respect to him, are obliged by the custom of society to abridge the already narrow means on which they have to rely. How many are the cases in which a considerable portion, and even the whole of what remains for the widow and the fatherless, is expended, not in providing for their wants, but in merely arraying them for their desolate condition.—*Brooks' Daily Monitor.*

REMINISCENCES—AN EXTRACT.

This world is often beautiful. In the soft shadowy season of autumn, in the rich glow of summer, in the brilliant variety of spring, and even in the desolation of winter, the lover of nature finds innumerable charms, unheeded by the worldling, and despised by the misanthropist. And yet there are times when the heart is insensible to them all—when the breathing stillness seems like a reproach for its own gloomy wastes, and the gentle harmony of earth, air, and sky, in discordance with its own tempestuous feelings, heightens their darkness by the contrast. Where lies the secret of happiness? It has always been a favorite topic for discussion, but none ever felt the question satisfactorily answered. And yet there is happiness even in this world; but it is the happiness of moments only; and they are given, not to be enjoyed merely in the short period of their existence, but to be cherished for memory to dwell on in lonely hours, and for hope to fix upon, as the most convincing proof that, in another and brighter sphere, we shall enjoy the pleasure sought here in vain. I can remember well when such moments came not seldom; when many things which now oft pass unnoticed, would steal upon my heart with gentle influence, and wakes its every spring to joy. I thought not then the cause was in myself. The fresh breeze of morning—the perfume of flowers—the melody of birds—the soft voice and gentle smile of welcome from a friend—each and all of these were sources of pleasure, and I exulted in the thought that I had placed my happiness upon things that could not fade. Not many years have passed away: spring still brings its flowers and breezes, but the "young free heart" that once bounded to meet and welcome them, sickens at the thought, that loved ones, who were wont to share with it its joys and sorrows, now moulder in the grave; or, worse still, live for the world, but are dead to me.

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